

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."

—ISAIAH xxiv, 5.

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Monday, November 15, 1886.

Price One Penny.

GENERAL CONFERENCE.

[CONCLUDED FROM PAGE 719].

THIRD DAY.

Afternoon Session, 2 p.m.

Conference met pursuant to adjournment. The choir sang the hymn:

May we who know the joyful sound.

Prayer by Bishop Jos. Kimball.

Singing:

He died, the great Redeemer died,
And Israel's daughters wept around.

The Sacrament was administered, and the authorities of the Church presented and unanimously sustained as follows:

John Taylor, Prophet, Seer and Revelator to, and President of the Church of Jesus Christ of Latter-day Saints in all the world.

George Q. Cannon as First, and Joseph F. Smith as Second Counselor in the First Presidency.

Wilford Woodruff, President, and Wilford Woodruff, Lorenzo Snow, Erastus Snow, Franklin D. Richards, Brigham Young, Moses Thatcher, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant and John W. Taylor, members of the Quorum of the Twelve Apostles.

Counselors to the Twelve Apostles: John W. Young and D. H. Wells.

Patriarch to the Church: John Smith.

First seven Presidents of the Seventies: Henry Herriman, Horace S. Eldredge, Jacob Gates, Abram H. Cannon, Seymour B. Young, C. D. Fjeldsted and John Morgan.

William B. Preston as Presiding Bishop, with Robert T. Burton as his First Counselor.

John Taylor as Trustee-in-Trust for the body of religious worshippers known and recognized as the Church of Jesus Christ of Latter-day Saints, to hold the legal title to its property and contract for it.

Counselors to the Trustee-in-Trust: the Counselors to the President, the Twelve Apostles, their Counselors, and Bishop Wm. B. Preston.

Wilford Woodruff as Church Historian and General Church Recorder, with F. D. Richards as assistant.

Truman O. Angell, General Church Architect, and W. H. Folsom, assistant.

Auditing Committee : Wilford Woodruff, Erastus Snow, Franklin D. Richards and Joseph F. Smith.

Clerk of Conference: John Nicholson. Geo. F. Gibbs Clerk *pro tem*.

Church Reporters: John Irvine and George F. Gibbs.

President F. D. Richards occupied the remaining time. He could not believe but that the heart of every Latter-day Saint would respond to the sentiments contained in the Epistle of the First Presidency. It came to him as the voice of inspiration from heaven, and it was a source of gratification to find that the line of instruction given by the speakers had so fully harmonized with the sentiments contained in the Epistle. The Presidents of Stakes, the Bishops of the several Wards, and all those who had attended Conference from the outlying districts, were requested to carry away with them the spirit of the Conference, and present to the people of their various Wards, for their instruction and benefit, the various subjects and topics that had been discoursed upon.

The usual statistical report could not be presented for the reason that it was not complete. The speaker complimented the officers of the Relief Society on the full and complete report submitted.

In order to be truly benefited by what had been presented to the Conference, the speaker advised the people to seek unto the Lord that His Spirit might be given them, to bring to their mind such doctrine, exhortation or counsel as they might be in need of during the hours of trial or darkness they may have to meet.

The success of the work of God did not depend upon our great numbers; it was the design of heaven to shed off all that were found not to have within them the throbbing and growing germ of eternal life; and the day was near at hand when the true weight and value of every man would be ascertained and his proper place definitely known. Now was the time to labor; now was the time to treasure up the words of life, as this was emphatically the preparatory state for man to meet his God. Repentance was always in order; repentance of errors and human infirmities. He

called upon the people to repent and live, to fear God and keep His commandments, for the fear of the Lord was the beginning of wisdom, and a good understanding of all them that kept His commandments. Brother Richards proclaimed against men holding the holy priesthood using their influence by way of leading others either to break the Sabbath, to practice pernicious habits, or in any way dishonor themselves or so bring reproach upon the people of God. The priesthood was bestowed upon man to redeem and save, to use an influence for good among their fellows, and all would be held accountable to God for the use they made of it. Some, too, he said, were careless and unwise in their talking about sacred things upon railroad cars and upon the public streets in a loud tone of voice, which was generally ridiculed by those who overheard them. Wisdom in this as in other things should be practiced in our day, as well as in former days, when the Savior admonished His disciples about casting their pearls before swine. He cautioned the Elders against prognosticating the future, as some were doing, setting down dates when such and such things were going to take place, lest they meet disappointment.

In closing his remarks, the speaker thanked the people of Coalville, on behalf of himself and visiting brethren, for the hearty welcome they had received at their hands; he hoped and prayed that much good would come to them personally, as well as to all that had attended the Conference, and that they would be encouraged to prosecute their labors by way of completing the building. He reminded the Saints of the covenants they were under one with another and with the Lord, and of the duty devolving upon them to purify themselves and to build up Zion, and to live to glorify God in the flesh, that they may glorify Him the more when they should come into His presence.

The choir sang the anthem,
Rejoice in the Lord.

and the Conference adjourned for six months.

Benediction by Patriarch John Smith.

GEORGE F. GIBBS,

Clerk *pro tem*. of Conference.

AN EVENING WITH THE SECULARISTS.

THE following invitation was received by Elder John H. Kelson of the London Conference:

North Lambeth Branch of the National Secularist Society,
October 20, 1886.

Dear Sir,—I am informed by Mr. Bush that you are willing to give us a lecture. If that is so, we shall be very pleased to place our hall at your disposition. Would you kindly reply at once, stating subject of your lecture. The hall is situated in Kennington Road.

Yours truly,

V. ROGER.

Mr. Kelson.

In reply to the above Brother Kelson accepted the invitation, and named as the subject of his lecture, "Evidences of Divinity in Mormonism."

The time set for the above lecture was Sunday evening, October 31st, when the hall, the seating capacity of which is about 200, was crowded with a respectable audience, most of whom were members of the above organization, and paid earnest and respectful attention throughout. At 7-45 p.m. the chairman, Mr. Davis, and Elder Kelson took the platform, and the former, in a few brief and complimentary remarks, introduced the speaker. "Our hall is free," he said, "for the honest expression of opinions by anyone, and even the representatives of the Mormon community should be given the right of free speech."

On rising Elder Kelson said he believed he was looking upon the countenances of lovers of truth, to which class he himself belonged. He had always been a lover of truth, and was willing to receive it from any source, however humble. He was conscious of having had to part with many errors, and was still willing to "swap" ten errors for one truth.

"I am expected," he continued, "to speak on the subject of 'Evidences of Divinity in Mormonism.' In defining divinity, I would not only indicate what I *do* mean by the term, but also what I *do not* mean. I do not mean the divinity of popular theology con-

tained in the interminable commentaries and conflicting creeds of the Christian literature and pulpits. I would not derive my divinity from the vast number of deities worshiped by Christians, from the various grades of objects, male and female, adored by Catholics, nor the god of the Protestant Episcopal Church, which is described as a being without body, parts or passions, which is a prolix definition of nothing. An object which has no parts can have no whole; a being without passions can possess no soul. Neither is the divinity I would indicate to be derived from the sacred devotion of the numerous Dissenting sects for the cross of Christ. I cannot venerate the instruments used for the torture of my friends. I hold the Savior of mankind in high veneration, and I have great respect for the Prophet Joseph Smith—both were martyrs. I would as soon think of honoring and caressing the rifle which sent the deadly bullet to the heart of Joseph Smith, as adoring "the accursed tree" upon which Jesus was crucified. The worship of false gods is idolatry in the Christian as much as in the Pagan. The path to the knowledge of the true God leads through humanity. The Scriptural God is perfected man. To understand God, I would study Adam, who was the "image and likeness" of his Author, the Being who was in reality his Father. The Apostle declares, "We are His offspring." Adam was formed from the dust of the earth; not of the inanimate clay, or he would have been an "unburnt brick" to-day. We are also made of the dust of the ground, but not until it has passed through the laboratory of nature, and has been transformed into grain and vegetables. Adam had a father and mother, and when the woman was brought to him for a wife, he exclaimed, "For this cause (marriage) shall a man leave his father and mother."

To understand the attributes of God, I would study the divine nature of Christ, "for in Him dwelt the fullness of the Godhead." To know His

form and appearance, I would direct my attention to the personality of the Savior, "For he was the express image of his Father's person." This is the Being—a God—whose relationship to man is that of a parent, from whom I would derive my divinity.

Jesus appeared on the earth the friend of man. His mission was to ameliorate man's earthly and present condition, as well as his future. He promised blessings to the poor, the meek and the oppressed. He inculcated the moral law of Moses, and exalted its precepts to a loftier plane of moral and virtuous obligation. Christ's divinity was not merely theoretical—it was practical, material. He healed the sick, opened the eyes of the blind, unstopped the ears of the deaf, restored to weeping mothers their dead children, and fed with substantial food thousands of weary, hungry people. It is this tangible and ameliorative divinity which I claim for "Mormonism," evidences of which I will proceed to point out.

Heavenly beings visited Joseph Smith when but a youth, and he was instructed from the lips of holy angels in the principles of pure divinity. He was told that the earth was destitute of the Gospel in its purity; that none of the contending sects were acknowledged by the Lord as His Church; that men drew near to Him with their mouth, and honored Him with their lips, while their hearts were far from Him. By the gift and power of God this youth translated the Book of Mormon, which, as a literary production coming from such a source, is really a miracle. It is unique in this, that it is the purest Anglo-Saxon literature in the world. The beginning of "Mormonism" was the prayer of Joseph Smith in the silent woods. All that "Mormonism" is, or has effected, is the result of that prayer. "Mormonism" is the grandest illustration of the truth that mighty things from small beginnings flow. Three of the apostles of Jesus Christ—Peter, James and John—visited Joseph Smith, laid their hands upon his head, and conferred upon him their authority and apostleship. This is the source from whence the Elders of the Church of Jesus Christ

of Latter-day Saints derive their authority to preach the Gospel and administer its ordinances. This I claim to be an evidence of divinity.

The "Mormon" faith is most liberal in matters of thought, speech and practice. The 11th Article of our Faith reads: "We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where or what they may." We hold that Christians have the right to worship any of the gods I have referred to, and practice the rites and ceremonies of their religion, as long as they do not interfere with the happiness and freedom of others. I claim this principle of liberty in "Mormonism" to be another evidence of divinity.

"Mormonism" is the religion of the poor, the weary, the down-trodden and oppressed. It succors little children, and deals with food and clothing and home. By it thousands of families have been raised from poverty, and their condition ameliorated socially and morally. "Mormon" emigration does not create nor increase pauperism, but places its converts in a position of comparative independence. In Utah there are more families living in their own homes, upon their own land—freeholds—than in any other community I know of. (A voice: "98 per cent.") A gentleman says 98 per cent. of the population live in houses owned by themselves. This, and the high state of morality existing among our people, I claim to be palpable evidences of true divinity.

The "Mormons" practically abolished drinking saloons and kindred dens of infamy from their midst. Not a single prostitute can be found in any town or village exclusively controlled by them. Where these appendages to Christian civilization do exist, it is in opposition to their earnest efforts for prohibition by petition and city ordinances; but these efforts for the prevention of these evils have been vetoed by another class who have appeared, ostensibly, for the purifying of the morals of the "Mormons." There are cathedrals and churches in Salt Lake City, and of course there are the accompaniments of modern

Christianity. Non-"Mormons" have encouraged the dram-seller and the cyprian by their protection and patronage.

I know you wish me to say something about polygamy. You think, no doubt, that the "Mormons" have a plurality of wives for the purpose of sensual gratification. There are scores of "Mormon" Elders in jail for sustaining this principle. Is it necessary for men to suffer incarceration for the privilege of gratifying their amorous passions? Is it necessary for you to do this in London? You know you can associate with a plurality of *amours* with impunity; but marry two respectable women and see how quickly you'll get into jail. (Laughter.)

As Brother Kelson seated himself, the audience, who had many times displayed their hearty approval and appreciation by cries of "hear! hear!" accorded him a final demonstration of applause.

The chairman, in moving a vote of thanks to the speaker, expressed his appreciation of the lecture, which he said was liberal and enlightening. Artemus Ward had corroborated the speaker's testimony as to the absence of public houses in Utah and the morality of the people. The "Mormon" exodus across the States is the most wonderful thing in nineteenth century history. The whole track across the American Plains was marked with the bleached bones of those who perished of starvation and hardship during that terrible winter.

An opportunity was then extended to those who wished to ask questions or reply to the lecturer, of which a number of persons availed themselves.

Question.—Are there any cases of infanticide? and do you have any foundlings in Utah?

Answer (by E. K.).—I remember but two cases of infanticide in Utah during the twenty-five years I have resided there. There have been, in my recollection, two or three cases only of babes abandoned by their mothers, and in each of these cases they have been left at the doors of kind, hospitable people—single ladies, I believe. There is not a single case of public pauperism in the Territory, as you understand the term. Our poor are

cared for by an organization of the Church known as the Female Relief Society. These ladies solicit voluntary contributions of money, provisions, etc., for the poor, and distribute the same among them in a manner so private and delicate, that even their nearest neighbors do not know that they are objects of charity. (Hear hear.)

Q.—What is the proportion of divorces occurring in polygamic families to those of monogamic?

A.—I do not know the exact proportion, but I do know that there are more wives applying for a divorce from the husband that they have all to themselves, than those wives living in polygamy.

A gentleman remarked, "We in England are perplexed with the question of over population with our monogamy; what should we do if your system of Mormon polygamy were adopted here?"

A.—We do not preach polygamy to the world. "Mormon" polygamy is peculiar to the Church of Jesus Christ of Latter-day Saints. It is a religious ceremony, as much so as baptism or the ordinance of the Lord's Supper. We are not perplexed with the question of overpopulation. "Mormon" polygamists live in their own houses, and sustain their families from the natural products of the soil, owned by themselves. The fact that plurality of wives is possible in Utah and not in England, is evidence of a superior order of society amongst us—an advanced social reform.

Q.—Are we all to leave our native country and join the "Mormons," in order to better our financial condition?

A.—The doctrines of the Latter-day Saints are cosmopolitan—intending to benefit the whole human family both temporally and spiritually.

Q.—Are the "Mormon" missionaries not paid a salary? You stated at a former meeting in London that you were not a hireling priesthood. You must be recompensed in some way, or how could you sustain yourselves?

A.—I repeat that the "Mormon" missionaries are not a hireling priesthood. They travel and preach with-

out purse or scrip, after the same plan as the apostles of the Savior. They labor for nothing and find themselves, and do not receive one penny recompense.

Q.—What expense is a "Mormon" missionary put to?

A.—He is generally absent from home two years, pays his traveling expenses, and finds his own clothing. The expense, at least, is from two to five thousand dollars, and he has to bear it himself.

Secretary Roger took the stand and spoke on the question of population; thought it folly to suppose "Mormon" polygamy could be adopted in England. As to divinity in "Mormonism," he thought the "Mormons" had the best of the argument, especially if the Old Testament be referred to.

At this juncture a person giving his name to the Chairman as Glendenning, disgusted the audience for fully ten minutes by extravagant and outrageous denunciation of the "Mormons." He characterized Joseph Smith as a vagabond and a murderer, and said that all the "Mormon" men were thieves and whoremongers, and all the women prostitutes. He boasted of having previously interrupted "Mormon" meetings, and finished his utterly senseless tirade, after being called to order by the Chairman, by stating that Joseph Smith, in 1867, led a company of cut-throats, his colleagues in his religion, out on the Plains and murdered a company of emigrants. This was known, he said, as the Mountain Meadow Massacre.

Elder Kelson replied as follows: "You are ignorantly declaiming against a people you know nothing about, or if you do know anything of

them, you are wilfully lying. You say that Joseph Smith engaged in this exploit in 1867, but everybody knows that Joseph Smith was murdered on June 28, 1844, twenty-three years before you say it happened. From the utter recklessness of this remark, the audience will know what amount of importance to attach to your other wild ravings."

The Chairman again expressed his satisfaction, and remarked that he would be pleased at any time to again place the hall at Mr. Kelson's disposal, and listen to another of these interesting lectures.

This brought the proceedings, which had lasted two hours, to a close, and after replying to a few more interrogations, we left the hall feeling that some good had been accomplished.

After the evidences offered and expounded by Brother Kelson, there should be but few, if any, sensible persons dubious as to the existence of divinity in "Mormonism." There is certainly no doubt in my mind. The very fact that such bitter opposition, arising from unjustifiable prejudice, was met with at this meeting, and is continually encountered by our people, is, to me, a strong evidence in favor of divinity in our faith. The "father of lies" and a number of his imps were busily engaged in seeking, through the medium of their convert, to raise a wind which would carry away and destroy the seed sown that evening; but I sincerely trust that it may have fallen on good soil, and will eventually bring forth fruit. May God forgive all who rebel against His cause, for I am devout in the belief that they know not what they do.

J. V. LONG.

UTAH NEWS.

(Summarised from Territorial Papers.)

A public reading room has been opened in Logan, Cache Co.

Abundance of ice and frost in Salt Lake City on the morning of the 20th ult., which soon disappeared, however, after sunrise.

The Episcopal Methodist Church have purchased a piece of land in Hyrum, Cache Co., on which they will at some future time build a church.

There was a heavy fall of snow at Provo on the 19th ult.

The Salt Lake Tabernacle choir and a number of friends, making up a party of 130 persons, have been indulging in a pleasant excursion to Nephi, Juab Valley.

A pumpkin measuring seven feet in circumference, and weighing 160½ lbs., was raised from seed planted last June by Mr. J. S. Grow in his garden in the 19th Ward, Salt Lake City.

At Ogden City the ground was covered with snow on the 19th ult. The weight of the snow on the trees broke off a number of branches, and in some instances pedestrians narrowly escaped accidents, and a large number of telephone lines were prostrated.

Governor West, in his report to the Secretary of the Interior, urges additional severe and special legislation against the Latter-day Saints in Utah. He also testifies that he has been treated by the latter with great respect and kindness, and professes sympathy with their sufferings.

According to a recent decision of Judge Hayes of Idaho, no Latter-day Saint can hold a county or precinct office in that Territory. A religious test oath passed especially for this purpose by the Idaho Legislature last session, has been declared by the judge to be constitutional.

Brother Andrew Jensen has compiled and published a work entitled "Church Chronology." It is a book of great value to all who take an interest in the history of our Church, and is the result of many years' patient labor on the part of Brother Jensen. Price 75 cents and \$1.00, according to binding.

The body of John Sorn, an aged man who had been missing from St. Mary's Hospital, Salt Lake City, was found a short time ago in George's Canyon, near Fort Douglas. He was very old and infirm, and wandering away from the Hospital where he had been kindly cared for, lost his way and died of exposure.

Professor Wad-el-Ward was to give a series of lectures at the Salt Lake Theatre, commencing on the 1st inst., illustrative of Oriental life, manners and customs. The professor is said to have come of a long lived stock, his father being still a resident of Jerusalem, at the advanced age of one hundred and ten years, and is still vigorous.

An attraction to sight-seers was recently exhibited in a butcher's shop in Salt Lake City. It was the carcass of a large brown bear weighing over 400 lbs., that had been killed near Mountain Dell in Parley's Canyon, about fifteen miles from the city, by a young man named Laird. The bear had killed a sheep, and was tracked through the brush by its dragging the carcass along.

A fire broke out in Stockton, Tooele Co., on the morning of October 16th, and destroyed a number of buildings. Cause, incendiarism. Loss, about \$20,000. Insurance about one-half that amount. It is said that a woman threatened to burn a saloon that was destroyed by the fire because the proprietor sold her husband liquor, but it is not known that this threat had anything to do with the origin of the fire.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, NOVEMBER 15, 1886.

BLESSINGS AND RESPONSIBILITIES OF THE GOSPEL.

GREATER responsibilities rest upon the Latter-day Saints than upon any other people on earth, and it is strictly just and proper that it should be so. There are no other people who have been and are so greatly blessed. Their humility in obeying the Gospel of Jesus Christ when it was made known to them, has been rewarded with the blessings which always attend such obedience. It is not that the Lord is a respecter of persons, for the same blessings have been within the reach of all to whom the Gospel message has come, and the only reason others have not enjoyed them is because they did not choose to comply with the conditions by which they were to be obtained. And our Heavenly Father is so impartial and just in His dealings with His children, that the blessings of His Gospel will yet be placed within the reach of all, and they will have the opportunity of receiving or rejecting the salvation wrought out by our Lord and Savior Jesus Christ.

But while we believe that the salvation of the Gospel will yet include within its ample reach all of Adam's race, except a few rebellious ones whose evil deeds will be of such a nature that salvation cannot reach them, our only design at present is to consider the Gospel in its relation to the Latter-day Saints, who have already taken upon them its obligations and covenants, as they have already partaken of its blessings and gifts. This consideration naturally embraces within its scope two features of interest that ever afford useful matter for reflection. They may be summed up in the questions, What has the Gospel done for us? and, What requirements does it make of us? Should ever the time come in our experience when those questions have no interest for us and we take no pleasure in their consideration, then may we assuredly know that our first love is becoming cold, that the salt is losing its savor, and that the Spirit of God is withdrawing from us, if, indeed, it has not already entirely left us.

What has the Gospel done for us? That which it has ever done for those who have received its principles and obeyed its ordinances. The Apostle Peter in writing to the ancient Saints said, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye shall show forth the praises of him who hath called you out of darkness into his marvelous light" (1 Peter ii, 9). The Latter-day Saints have a thorough comprehension

of these words, for the Gospel has made of them exactly such a people as are here described. And this Peter was the same who stood forth on the day of Pentecost and declared to those who had already believed in Jesus who had just been crucified, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts ii, 38). This is precisely the course we have taken as Latter-day Saints, and it is the means by which we have come out of darkness into "His marvelous light." The exercise of faith led us to repentance, then followed baptism in the name of Jesus Christ, for the remission of sins, after which we received the gift of the Holy Ghost by the laying on of hands. Thus have we become members of the Church of Christ, citizens of the kingdom of God, and have entered upon that narrow way that leads to eternal life. The marvelous light which Peter afterwards wrote of is the effect of that gift of the Holy Ghost which he promised on the day of Pentecost should be given as a result of repentance and baptism for the remission of sins. This is the testimony of the Spirit which is the peculiar privilege of every faithful Latter-day Saint to enjoy. It makes us emphatically a *peculiar people*. Like the ancient Saints, we have done the will of the Father and know of the doctrine that it is of God, agreeable with the promise of Jesus (John vii, 17) We have obtained the Pearl of Great Price. Like the man in our Savior's parable, we have found the treasure in a field, and secured the field that we might possess the treasure. What if it costs all we have, we are still infinite gainers in the transaction. By this marvelous light of the Holy Ghost we know that God lives and that we have received the Gospel of Jesus Christ. By it we are enabled to comprehend many of the things of God which were before mysterious and incomprehensible to us, for the things of God are only understood by the Spirit of God. The world may deride us, but, like the man who was healed of his blindness we can answer, This we know, whereas we were blind we can now see. As certainly as our eyes perceive the light of day, so surely does our spiritual vision discern the marvelous light of the Holy Ghost. No artificial light of oil, gas or even electricity can be imposed upon us for the glorious sunshine of a clear and bright day, and it is equally impossible for us to be mistaken in the transcendent spiritual light which the Holy Ghost has brought us. We may find it impossible to make our unbelieving friends comprehend this light, as we would be unable to make a person who had been born blind understand the delights and splendor of the beautiful daylight. "And the light shineth in darkness; and the darkness comprehended it not" (John i, 5). We can and do tell our friends of the means by which their spiritual eyes may be opened to discern the marvelous light of the Gospel, and this way is precisely the same that Peter taught when 3,000 persons received his testimony; but the great majority will not accept it, and consequently remain in the dark, for there is no other way of overcoming spiritual darkness than by obeying those ordinances and principles of the Gospel which secure the gift of the Holy Ghost, the spirit of light and revelation, and the only spirit which leads into all truth.

All this then has the Gospel done for us. It has brought us a knowledge of the glorious truth that God lives; that He is the same yesterday, to-day and forever; that He again reveals His mind and will to the children of men;

that the Gospel of Jesus Christ has been restored to the earth, and that we have received it and partaken of its blessings, powers and intelligence. All this knowledge has come to us through the gift of the Holy Ghost which we have obtained by obeying the ordinances of the Gospel. No earthly blessing is comparable with it. For this great gift the king would gladly exchange his throne, the statesman his prestige, and the millionaire his wealth, if they had faith that such a blessing was attainable. Yet we have obtained it without money and without price. Humility and obedience bring that which the wealth and honor and glory of the whole world cannot purchase.

But we must not forget that these inestimable blessings have brought proportionate responsibilities. Where much is given much is required. Our light is not given us to hide under a bushel. We will have to give a strict account of the talents that have been given us, and if we have not made a proper use of them they will be taken away from us and given to others. We have learned the Master's will, and we will be beaten with many stripes if we do it not. Paul exhorted the Saints in his day to leave the first principles of the Gospel and go on to perfection. This is the counsel of the servants of God to us to-day. The Latter-day Saint who is not growing and increasing in faith, knowledge and good works fails to honor his calling and is unmindful of the responsibilities the Gospel has placed upon him.

The principles of the Gospel are capable of being, and should be applied to every relationship, condition and purpose of our lives, and should give an inspiration to our every thought, word and deed. We cannot afford to live a day without its power, comfort and blessing. Outside of its influence there is neither safety, peace nor happiness for the Latter-day Saint. Its effects should be seen in a general progress towards perfection in every relationship we sustain to each other and to our Heavenly Father. Its legitimate design and consequence are to make us the best parents, children, husbands, wives and neighbors in the world. The fruits of the Gospel must be seen in our lives and be apparent to all men. The words of Peter to the ancient Saints are applicable to us: "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity" (2 Peter i, 4-7).

Thus we see that the blessings and responsibilities of the Gospel are intimately associated and go together, and to suppose that we can enjoy the one and ignore the other is a fallacy and delusion that no Latter-day Saint can afford to indulge in.

G. O.

ABSTRACT OF CORRESPONDENCE.

ENCOURAGING WORDS:—In a recent letter Apostle F. M. Lyman says:—"The Lord is working with His people, and we rejoice to see the fidelity and integrity of His Saints. The most trying experiences frequently prove

to be of the greatest value to individuals and nations. The Saints of God are destined to gather a rich harvest for their present sowing. We are having a fine fall. A fine rain in the valleys and snow on the mountains. Frost has held off well. There are some fine tabernacles being built in the various Stakes and Wards; in Smithfield, Paris, Coalville, Heber City, Provo and others. Israel is increasing, thrift and prosperity are noticeable on every hand, which testify of the vitality, perseverance and unconquerable energy of the Latter-day Saints."

PROGRESS OF THE WORK IN PALESTINE.—Elder Spori, writing from Haifa, Palestine, under date of October 12, 1886, says: "Having ordained an Elder here, and after giving him the necessary instructions, I went, four weeks ago, to Jaffa and Jerusalem again; had the privilege of removing some prejudices, gave many testimonies to people of different nations, paid two visits to the German Temple colony at Jerusalem, and was respectably and kindly treated, although they said: 'We could not become Mormons thus far; for we cannot believe in the appearance of angels. We did away with baptism, as nobody seems to be worthy of administering this ordinance, and we consider a person should show evidence first that he really wants to serve God before he receives baptism. But we know that the Mormons have good principles and that they are badly misrepresented; we do not despise you.' Upon better ground fell the Gospel seed with those who for some reason withdrew from the Temple Society. So the German *Stern* and pamphlets are read in Jerusalem, Jaffa, Haifa, Beiruth in Syria, and Alexandria. In Jerusalem were good opportunities to bear testimony to English and Americans with varying success. Several Arabs asked for information. Ministers from Abyssinia and Japan had long talks with me, and concluded to study our books and writings. A returned missionary from China professed to believe in the divinity of the Book of Mormon; but on the other hand false prophets of different colors, claiming to have revelations day by day, testify against Joseph Smith and the Book of Mormon; drunkards, liars and hypocrites are fighting and ridiculing the Gospel. These things cause many indifferent ones to become interested, and a few earnest lovers and seekers of truth are not only reading and listening themselves, but spreading the light as well as they can. After a three weeks' stay in Jerusalem, I found on my return to Jaffa the same old friends, and new ones coming up; so also in Haifa; and as a letter from Brother J. M. Tanner in Constantinople strengthened my opinion to stay here for a while longer, I will wait, at least, until I get an answer from you. One person was baptized during my absence, others may follow, for there is a spirit of investigation. Many are getting the conviction that 'Mormonism' is a growing power not to be overthrown any more."

FAREWELL.—Elder Edward Stevenson, who was with the company of Saints that left Liverpool on the 13th ult., has written us an interesting letter describing the incidents of the voyage. It was an unusually rough one, as will be seen by the correspondence from the presidency of the company which we publish in this week's STAR. Although rather advanced in years, Elder Stevenson while here labored with all the zeal and energy of a youthful missionary, and did a good work. He thus writes of his labors:

"I have not forgotten the good times enjoyed with many faithful Latter-day Saints in England during my sojourn with them, and while I feel grateful for every kindness extended, I trust that God will remember them and bless them as in turn He does His faithful Elders who leave good homes, families and friends, and with their hard earned means are willing to devote themselves to the ministry, trusting in the Lord, who never failed them in the hour of need. 'Do you love me more than these,' saith the good Shepherd, 'then feed my lambs.' We feel it a pleasure to serve Him. I went to the Isle of Jersey, Aug. 10th last, where I spent nearly five weeks spreading the Gospel, and in connection with my wife, a native of that place, visited relatives, removing prejudice and obtaining genealogies. We then attended and enjoyed the London and Nottingham Conferences, visiting the Saints, attending meetings and gathering genealogies to the number, in all, of about 5,000 names. I trust and feel that my mission will prove a blessing to many, both living and dead. Brother and Sister Luke, as also my wife, join me in a farewell to England and all good Saints and the honest in heart therein. Long may we live to see Israel free!"

CORRESPONDENCE.

FROM THE LAST COMPANY.

S.S. *British King*, Oct. 25, 1886.
President D. H. Wells.

Dear brother,—As we are beginning to sniff American shores, we feel it our duty to report our condition. We left Queenstown about 11 a.m., of the 14th, under favorable circumstances, and all, or at least, generally, in good spirits.

On the following day we encountered a heavy gale, and during the next three or four days there was a general prostration from sea-sickness, and, as the wind was directly ahead, we made but little headway. Those of the brethren who were able were active in waiting on the Saints who required help; and the officers, also the stewards, did all in their power to make us comfortable.

On Saturday, the 16th, Sister Karen Peterson had the misfortune to break her arm. The sea was very rough, and a wave struck the door, slamming it with such force against her arm that one of the bones was fractured. She received the best attention, and is progressing favorably.

On Sunday the weather was too rough for a large meeting, but as many as were able met and offered prayers, which practice has been

strictly observed morning and evening every day; not only among the brethren, but in the various wards of the Saints.

On the 18th, it was our painful duty to consign to the watery element one of our little ones that died in convulsions, brought on by sea-sickness. The deceased (Annie), daughter of William and Emily Price, of Tre-aman, Glamorganshire, South Wales, was born Dec. 12, 1878. We conducted the funeral services, appropriate remarks being made by Elder Edward Stevenson. As the winds abated and the sea grew calmer, in answer to our petitions, all on board improved in health and spirits, and, with few exceptions, by the diligence of the Elders things have moved on smoothly. Yesterday afternoon according to appointment we gathered on deck, and the officers very kindly stretched some sails to protect us from the wind. The weather was favorable, and good attention was paid by the great majority, although there were a few, as we generally find at our out-door meetings, who seemed to delight in creating a disturbance.

26th. This morning, about 6 o'clock, the machinery ceased to work and we were delayed three or four hours, when

the fog raised, the anchor was hauled up, and we made another start. During the day we were obliged to stop several times, on account of the fog, and there was considerable anxiety on the part of many at the prospect of having to land late in the evening, but it is the Lord's business to provide for His Saints, and about 6 p.m. we anchored for the night, as the pilot, on account of the weather, would not continue. We passed the night quietly in the river, about sixteen miles below Philadelphia, and about 6 o'clock this morning (the 27th) we again moved, and arrived at the wharf at 9 a.m.

Much credit is due to the officers and stewards for their treatment to us throughout the entire voyage, and no pains have been spared to please us. The Elders, too, deserve credit for their united efforts to render assistance wherever required. We were held on the boat until late in the afternoon, and we will take train for Baltimore to-night.

With kindest regards to all at "42," we remain, as ever yours, etc.,

JOSHUA GREENWOOD,
EDWARD HANSEN,
WILLIAM REX.

AN IMPARTIAL LECTURER.—TAKING
COUNSEL TO SPREAD THE TRUTH.

London, Oct. 31, 1886.

President D. H. Wells.

Dear brother,—You will, no doubt, be interested to hear from this part of the missionary field.

On the 24th inst I attended a lecture, given at St. George's Hall, by Geo. Wotherspoon, Esq., M. A., Oxon, on "Mormonism; or the Faith of the Latter-day Saints, its History and Moral," and was agreeably surprised at the fair and unprejudiced manner in which the gentleman related to his audience the history of the "Mormons" and their religious faith, from the first visit of the heavenly messengers to Joseph Smith down to their settlement and growth in Salt Lake Valley.

The lecturer briefly related the most important incidents in the life of

Joseph Smith, his inhuman massacre, the mobbings and drivings of the Saints and their journey to the Rocky Mountains; present trouble with the government and cause of it were merely alluded to.

Polygamy was touched upon in a respectful manner. In the outset the lecturer stated that the "Mormons," whose proper name, he told the people, was the Church of Jesus Christ of Latter-day Saints, were not understood in England by Englishmen. That we followed the teachings of the Bible most strictly; more so than any other religious denomination.

In conclusion, however, he predicted a time of desolation and overthrow for the Saints, and all believers in theology generally, and only those who studied and were guided by nature would be happy, etc.

I had 5,000 handbills printed, and secured the services of four local brethren, and we distributed them among the people as they came from the lectures.

A few days ago Elders Nye and Schofield being in town, I invited them and those who labor in London to the office, to a council meeting, at which we talked over the best method to adopt to attract the attention of the people to the principles of the Gospel, and bring them to our meetings; also gave some suggestions to the brethren in relation to being generally active in visiting and seeking after new acquaintances, drawing attention to the great population of this city and the little results being reaped therefrom.

A good spirit was manifested among us, and each gave utterance to a determination to labor zealously in the cause.

Our evening meetings are well attended, and generally several strangers are seen at North London on Sundays.

With kind regards to all at the Office, I remain your brother in the Gospel of the kingdom,

EDWARD DAVIA.

Without the guiding power of reason there is not a virtue which cannot be exaggerated into a vice.

LANDING MORMONS.

UNDER this caption a Philadelphia paper has this to say concerning our last company of emigrants:

"This company is the fifth that has been sent over this year, but the first that has landed in Philadelphia. Heretofore New York has been made the landing place, but the recent action of the Commissioners of Emigration in that city in returning to England four of the last colony sent over, and the greater convenience of the port of Philadelphia for the shipment to the West of the Mormon converts, have induced those having in charge the sending of colonies to this country to select Philadelphia as a port of landing.

The Mormon emigrants were in charge of J. G. Greenwood, of American Fork, Utah, a missionary who has been engaged in the work of proselyting among the English and Welsh for the past two years, assisted by missionaries William Rex, of Randolph, and Edward Hanson, of Logan, Utah, and twenty other missionaries who have been working for the same period throughout Europe.

The colony boarded the vessel at Liverpool on October 13th, and the voyage was uneventful, except for a two days' gale, which struck the vessel on the 14th about one hundred miles out from Queenstown. But one of the passengers died, a child, who was carried off by convulsions and was buried at sea.

One hundred and three of the converts were Scandinavians, and over 307 were from England, Scotland and Wales.

As soon as the *British King*, was docked this morning, Oct. 27, she was boarded by John J. S. Rodgers, the agent of the Commissioners of Emigration, and Cadwalader Biddle, a member of the Executive Committee of the Board of Public Charities, and ex-officio member of the Emigration Board. These gentlemen were there for the necessary but important duty of inspecting the passengers and to see that none who might become public charges should be allowed to land.

Their first duty was to pass those who were not connected with the Mormon colony. That was done without detaining a single individual, every one of them being beyond the danger of becoming public charges. The Mormon question, however, seemed to stick in the throats of the gentlemen, and there was a hitch even on the missionaries, one of them being held back for a while by Messrs. Rodgers and Biddle, but he was subsequently passed because he claimed American citizenship. The passages of the entire colony were paid as far as Baltimore, and their receipts were held by Agent Hart, of the Mormon Emigration Board, and in the inspection all those who could show that their passage from Baltimore to their Western destination had been provided for, and who could show further that when arrived there they would be able to earn their own living, were passed. All of them were able to satisfy Mr. Biddle and Mr. Rodgers on that point and were allowed to pass from the after steerage and go on land.

The inspection showed the deep and abiding faith of these people in their ability to make a living in their new homes, for few of them could show a more weighty purse than two or three dollars, the majority of them having in ready cash between sixty cents and three dollars.

Most of these emigrants are people of family, and there were a large number of children with them; there were also a number of healthy-looking red-cheeked English girls, who seemed to enjoy the excitement of landing in a strange country, and who seemed to look forward to bright and happy homes in the great West.

It was impossible to induce them to speak on the subject of their religion, and they professed that the question of polygamy was one of very slight importance to them.

Before they were examined by the agent of the Emigration Commission the whole number of Mormon emigrants were kept crowded in the after steerage, and though packed together like sardines they took things good-

naturedly and chatted and laughed, several of the lighter hearted children even joining in a Mormon hymn.

The officers of the vessel all united in declaring that they were the most orderly set of people ever carried over

by the *British King* and they seemed to be perfectly under the control of the missionaries who accompanied them. Every day they had religious services with singing and preaching."

THE MORMON IMMIGRANTS.

THE UNITED STATES CONSUL AT LIVERPOOL ASKS FOR INSTRUCTIONS AND THE TREASURY DEPARTMENT DEFINES ITS POSITION—"NO WARRANT OF LAW" FOR DETAINING MORMONS.

The following communication relative to the landing of Mormon immigrants was received by President Garrett, of the Board of Public Charities, to-day:

"Treasury Department, Office of the Secretary, Washington, D. C., October 27, 1886. — Mr. Philip G. Garrett, President of the Board of Public Charities, Philadelphia, Pa.—Sir:—I transmit herewith a copy of despatch No. 85 from the U. S. Consul at Liverpool to the Department of State in relation to the contemplated migration of Mormons from England to the United States via your port. No special action in regard to this matter appears to be called for, the same being placed before you merely for your general information. In this connection your attention is called to this Department's letter of August 12, 1886, to the President of the Board of Emigration at New York, as indicating its views in regard to the jurisdiction of Boards of Emigration over Mormon immigrants. Respectfully yours.

C. S. FAIRCHILD, Acting Secretary.
THE CONSUL AT LIVERPOOL WANTS TO KNOW.

The despatch referred to in this letter is as follows:

United States Consulate, Liverpool, Oct. 8, 1886.—Hon. James D. Porter, Assistant Secretary of State.—Sir:—For more than twenty years all Mormons emigrating to the United States from England and from the Continent of Europe, have sailed from this port, via steamer, for New York. Sudden-

ly this system, so long continued, has been changed, and Philadelphia is now to become the port of debarkation. Passage has been taken for 220 of these emigrants per American Line steamer *British King*, sailing hence for that port, on the 13th inst. All this has been done, I am informed, through orders from the Mormon leaders; the reason, privately given, being that fewer obstacles will be encountered by the emigrants at Philadelphia than of late have been met with on landing at New York. In view of the recent restrictions put on these people in the United States, I have deemed it proper to inform the Department of this new movement.

I am, sir, your obedient servant,

HAROLD M. SEWALL, Vice-Consul.
NO WARRANT OF LAW FOR DETAINING MORMONS.

In the letter from the Treasury Department to the President of the Board of Emigration, at New York, Acting Secretary Fairchild, the writer, says:—

"A member of the Board protests against the acceptance of any bond given by the friends of immigrants for their support after they have landed, and requests this Department to withdraw its approval of the bond recently adopted. Such bond, when taken, is to secure the authorities against being burdened with support of the indigent immigrants, in whose behalf it may be given for a period of one year from the date of his landing. There are two classes of indigent immigrants recognized by the Immigrant law:—First, those unable to take care of themselves without becoming a public charge; these are what may be called the pauper class, and by the terms of the law are prohibited from landing. Secondly, those who from a variety of causes, perhaps be-